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The relationship of respect and obedience between parents and children is expected to last throughout life. When a boy reaches the age of eighteen, his parents are expected to provide him with a wife. Wealthier families tend to fulfill this obligation at an earlier age than do poorer families, in which the boy may have to work in the fincas or in the sawmills to acquire the money for his own marriage.

Instruction in sexual behavior and reproduction is not characterized by continuity, as is instruction about work tasks. Children are given no information about sex prior to marriage, and girls remain entirely innocent. They may be pregnant several months before they are aware of what is happening. The complete sexual segregation in work tasks and play during adolescence makes the relationship between sexes strained.

Even after marriage, the parents are concerned with maintaining their child's marital situation, or, if they judge their child's spouse to be incorrigible, to help him get rid of his partner. In the case of women, in particular, parents continue to provide a refuge in case a daughter's husband should die, be sent to prison, or prove incompatible. Parents usually accompany their children if they are called into court, and failure to attend is tantamount to admitting the guilt of the child.

In successful marriages, the parents-in-law are equivalent to parents and are called "mother" and "father." The parents of both spouses attend the life crisis ceremonies of their children and grandchildren. Grandparents provide support and care for grandchildren if their parents should die or remarry.

When parents reach the age of about sixty-five, they are no longer expected to work actively. A man will then distribute all of his land and animals among his children. He will expect to be taken care of by all of his children, but special responsibility falls on the youngest who will inherit the house. Sometimes aged parents move from one of their children's houses to another, spending a few months or years with each. Children are expected to pay for any curing ceremonies necessary in their parents' old age and to provide a good funeral appropriate to their wealth. Failure to do this incurs loss of respect with the neighbors and collateral relatives of the deceased. If the parents die after they have distributed their possessions, the crisis following the death is minimal. At the funeral, mature children of a deceased parent exhibit to the community their filial respect.

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mother to her daughter. Informants are able to recount the succession of learning of the tasks, the relative difficulty of each task, and the mistakes they made and how their mother corrected them. Being a potter in Tzo'ontahal is as much a part of being a woman as the role of agriculturalist is of being a man.

Special tasks become crystallized as roles only when few people perform them. Jobs such as caponizing, butchering, net and rope weaving, and wood cutting which are done by almost every man do not have role terms. Bonesetting and curing of certain "good" illnesses, such as swelling caused by embarrassment, are semispecialized activities performed by a few women who have "cold" hands. Midwifery is a fully specialized role performed by two women who are referred to as "the grandmothers of the newborn child."

A new occupational role has been created with the purchase of a truck by Indians of the community. There are now two Indian truck drivers. Recruitment of these particular young men was a result of their fathers' importance in the truck-owning cooperatives, and their skill was acquired in apprenticeship with a Ladino truck driver hired when the truck was first in operation. Both of them are acculturated in clothing and speech. Since they have acquired skills in dealing with the Ladino world, they often act as intermediaries for Indians of the town in their negotiations in the market or the courts of the departmental capital.

The continuity in occupational adjustment from early childhood to adulthood contrasts with the discontinuities in assuming roles in the life cycle. Girls are not advised about menstruation until they see the first signs of it; they describe their reaction to it as one of fear and surprise. Often they have been pregnant several months before they are aware of the condition or its cause, and they have no preparation for the experience of childbirth before it is upon them. Boys are not considered men until they are married, but in order to arrive at this status, they must enter into the "fight to get a wife," as the betrothal is often called.

Since recruitment to roles in almost all institutional contexts is based on qualities of the person rather than acquired skills, failure to recognize the prerequisite conditions of age and experience undermines the validity of